THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*And he commanded them that there should be no contention one with another, but that they should look forward with one eye, having one faith and one baptism; having their hearts knit together in unity and in love, one towards another.*"—MOSIAH 18: 21.

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PROSPERITY, UNITY, AND LOVE.

DISCOURSE DELIVERED BY PRESIDENT JOSEPH F. SMITH AT THE GENERAL CONFERENCE, SALT LAKE CITY, APRIL 6, 1906.

I FEEL very grateful for the privilege of again meeting with you at one of our general conferences, the seventy-sixth anniversary, I believe, of the organization of the Church. I am pleased to see the number who are in attendance this morning, and sincerely hope that the Spirit of the Lord may dwell in our hearts and abide in our assemblies throughout this conference, and that at its conclusion we may feel in our hearts that our coming together has not been in vain, that we have fulfilled the requirements of the law of the Church in assembling together, and that much good will have been accomplished.

We feel grateful to the Lord that we have a beautiful day at the opening of this conference, and I trust that we may be blessed with good weather, as well as with a rich outpouring of the Spirit of God throughout all of our assemblies.

It has been now six months since our semi-annual conference, since we last assembled, and many interesting things have transpired since then. Prosperity—and I do not say it boastingly at all, but in the very depths of humility and gratitude—prosperity seems to have crowned the efforts of the Latter-day Saints throughout the length and breadth of the land. I believe that the spirit of devotion to the cause of Zion has prevailed throughout all the Church during the last six months as much, if not more, than ever

before in the history of the Church. I believe that we have been, speaking in a general way, as united as ever before, and if it were not that some might think we were boasting, I would venture to say that, in my judgment, the Latter-day Saints, the Priesthood, the general and local authorities of the Church, and the people as a whole, have never been more united than we are to-day.

I can assure you, my brethren and sisters, that so far as my knowledge extends, the Presidency of the Church are united, and the spirit of love and confidence possesses our souls. We feel that the Lord has blessed us abundantly with health and with a reasonable outpouring of His Spirit. We have endeavored, speaking for my counselors as well as for myself, to meet the obligations that have devolved upon us to the best of our ability and to the utmost of the strength and wisdom that the Lord has given to us. We have not shrunk from any duty or obligation. We have sought to meet requirements that have been made of us as best we could, and we have good reason, I think, or reasonable assurance, at least, that so far the Lord has been pleased with our efforts, and has accepted our labors. And we desire to continue in the labor required at our hands as long as the Lord shall demand it of us; and I believe my brethren feel just as I do in relation to this matter, that whenever the Father is satisfied with our services and our labors, we will be satisfied, and will bow humbly and gladly and gratefully to His will.

With reference to the brethren of the Twelve, with whom we are intimately associated, and with whom we have met from week to week and often day to day in council, I have to say that those of them who have been with us are in full harmony and union with us, and are united together. I believe that the brethren of the Twelve who have been at their posts and have been performing their duty, stand solid for the advancement of the kingdom of God, and are united in their views and thoughts and labors for the upbuilding of Zion.

There are circumstances connected with these matters which are not altogether pleasant, and which are fraught, in some degree, and in some respects with very serious consequences. But I have no hesitancy in recommending to you brethren of the Priesthood, the members of the Church of Jesus Christ of Latter-day Saints, those members of the council of Apostles who have kept within the spirit of their calling, and who have sought to magnify the same, and who have been constant, in season and out of season, in the performance of the duties that have devolved upon them. They are worthy of the confidence of the Latter-day Saints, and are valiant in their testimony for the truth, and are earnest and vigilant in their watchcare over the interests of Zion submitted to them, and have labored diligently in the mission field, at home and abroad, as much as opportunity afforded.

And with reference to the brethren of the Presiding Council of Seventy, I desire to speak my feelings and to utter my commendations of these brethren who have always been on hand ready to respond to every call made upon them as far as their health would permit and other important duties devolving upon them. It is generally understood that one of the Presidents of the Seventy, Brother Roberts, is engaged in the work of publishing the History of the Church, and is connected in this labor with the historian's office, and a large proportion of his time is required in this labor and duty. Nevertheless

he has responded to the calls that have been made upon him, going out to visit the conferences whenever required; and the same may be said with reference to the other members of the Council of Seventy. Brother George Reynolds, another member of that council, is a man much encumbered with labors and with duties in connection with missionary work, the calling of missionaries, of Elders for missions, the keeping of their records, and with the labor of the Sunday school, and other duties connected with the President's office. He is a man who labors from morning till night, from early till late, and is most faithful and diligent in the performance of his duty, and most capable, being blessed of the Lord abundantly in the calling to which he is assigned. I mention these two brethren for the reason that they are occupied in clerical work to a great extent, and are therefore not at liberty so much as the others to visit conferences and to labor in the mission field or in the ministry.

I may say that the Presiding Bishopric of the Church are not all of them in the enjoyment of perfect health, but they are united and they are diligent in the discharge of their duties, and their integrity is unquestioned; and with the assistance that they have in their office, which is most capable and efficient, the duties and responsibilities of their office are well and faithfully performed and carefully taken care of. I regret to say that Bishop Burton's health is very poor at the present time, but he is improving, I understand, and I trust that he will soon be himself again.

I would like to say a few words with reference to the various quorums of the Priesthood, the High Priests, the Elders and the Lesser Priesthood in the Church, as well as the councils or quorums of the Seventies of the Church. The aim of those who are in charge of these quorums and organizations of the Priesthood has been to awaken within the hearts and minds of those who compose them, a livelier interest in their work; and I believe that it may be said in all candor and consistency that there has never been a time, at least within my remembrance, when the various quorums of the Priesthood were more interested in their work, more alive to their duties, looking more directly to their legitimate calling, and paying more attention to the responsibilities that devolve upon them by reason of their connection with these quorums than exists to-day.

The presidents of the stakes of Zion are taking up the matter with the Lesser Priesthood as well as with the other quorums in their stakes, and they are endeavoring to arouse the members of the various councils of the Priesthood to a realization of the great responsibility that devolves upon them by reason of the Priesthood that has been conferred upon them and by reason of their connection with the quorums to which they belong, and we hope to see the day, and expect to see the day, if we live long enough, and if some of us that are here do not live long enough to see it, there are others who will live to see the day, when every council of the Priesthood in the Church of Jesus Christ of Latter-day Saints will understand its duty, will assume its own responsibility, will magnify its calling, and fill its place in the Church to the uttermost, according to the intelligence and ability that it possesses. And when that day shall come, we will not have so much necessity for the work that is now being done by the auxiliary organizations of the Church, because the work will be done by the regular quorums of the Priesthood. The

Lord designed it in the beginning, and comprehended it from the beginning, and He has made provision in the Church whereby every need of the people, every necessity of the Church, may be met and satisfied through the regular organizations of the Priesthood in the Church. It has truly been said that the Church is perfectly organized, and the only trouble is that these organizations are not fully alive to the interests of the Church and to the obligation that rests upon them. When they become thoroughly awakened to their duty, and comprehend the requirements that the Lord makes of them, they will fulfill their duties more faithfully, and the work of the Lord will be all the stronger and more powerful and influential in the world.

With reference to our Relief societies, I would like to say a few words. This is an institution that was organized and established by the Prophet Joseph Smith. It is, therefore, perhaps the oldest auxiliary organization of the Church, and it is of the first importance. It has to deal not only with the necessities of the poor and the sick and needy, but a part of its duty, and the larger part, too, of the duty of the Relief societies, is to look after the spiritual welfare and salvation of the daughters of Zion and of the mothers of Zion, to see that none is left out in the cold, that none is neglected, but that all shall be guarded against misfortune, against calamity, against the powers of darkness, against the evils that threaten them in the world. It is the duty of the Relief societies to look after the spiritual welfare of themselves and to all the female members of the Church. It is their duty to collect means from those that have in abundance, and distribute it wisely unto those that are in need. It is a part of their duty to see that there are those who are capable to take the responsibility upon themselves as nurses, as well as teachers and exemplars in Zion, and see that they have an opportunity of becoming thoroughly prepared for this great labor and responsibility.

We see a disposition—I have heard, at least, of a disposition on the part of some to become a law unto themselves, that is among our sisters, in relation to these things; and I would like to say that it is expected of the Relief societies, especially the general authorities of that organization in the Church, that they will have a watchcare over all of the organizations among the women in Zion. They stand at the head of these organizations, and they should magnify their calling, and see to it that error is not permitted to creep in, that cabals are not formed, that secret combinations and organizations may not get a foothold to mislead the sisters or the mothers in Israel. They should see to it that the organizations of women in the Church correspond with their organization, and are in harmony with them. Why should this be? In order that the women of Zion may be united and not divided, in order that their interests may be in common and not segregated and conflicting, in order that the purpose of this organization may be realized, and that the organization may become effective for good in every part of the Church and in every land and clime where the Gospel is preached, and where there are organizations of the Church. We realize that it is impossible for men or women possessing physical weaknesses and deficiencies, because of age or infirmities, to meet every requirement; we realize that it is impossible for man to be perfect, but we expect every man and every woman clothed with responsibility in the Church will do his and her duty to the utmost of his or her ability.

I did not intend when I arose this morning to occupy much time, but I would like to say a few words more in relation to some of our other organizations, whether I touch upon all of them or not; and if I do not take them all in, no one need be slighted, for I feel as though the eye of the Lord and the eyes of His servants are over all these organizations. We are cognizant of their existence, we know somewhat of their laborers and of the responsibilities that rest upon them, and of the good that they are accomplishing. We are not blind to their efforts, nor to their worthiness.

I desire to speak a few words of our Sunday school organization. I cannot think any one will claim that at any previous time in the Church the Sunday school organization was any more perfect or efficient than it is to-day.

I believe that those who are working in and who are familiar with what is being accomplished by this organization, who are connected with it, will be unanimous in the statement or the remark that I make, that never before since the Sunday schools were organized in the Church in the early days of our settlements here, has this organization been so perfect and so thorough.

The brethren of the General Sunday School Board meet every week, and they are interested in their work. While there are some members of the board scattered away at a distance, and cannot attend, yet most of those that are within reach attend their council meetings every week, and matters connected with the Sunday schools are thoroughly considered and weighed, and counsel is taken, and conclusions are reached after much careful and deliberate thought, in relation to the work that is being done and the good that is being accomplished or sought to be accomplished in the Sunday schools; and I wish to say that I feel gratified and thankful to my Heavenly Father that we have so many efficient, capable workers in our Sunday schools, who are diligent in the performance of their duty, who wield such a wholesome influence over the minds of the children and pupils that attend the Sunday schools, and whose examples are such as to make them worthy of all commendation; and I desire to commend to the Church of Jesus Christ of Latter-day Saints, the laborers in the Sunday schools.

[TO BE CONTINUED.]

THE POWER OF PERSONAL INFLUENCE.

BY WILLIAM GEORGE JORDAN, AUTHOR OF "GREAT TRUTHS."

THE only responsibility that a man cannot evade in this life is the one he thinks of least—his personal influence. Man's conscious influence, when he is on dress parade, when he is posing to impress those around him—is woefully small But his unconscious influence, the silent, subtle radiation of his personality, the effect of his words and acts, the trifles he never considers—is tremendous. Every moment of life he is changing to a degree the life of the whole world. Every man has an atmosphere which is affecting every other. So silent and unconsciously is this influence working, that man may forget that it exists.

All the forces of Nature—heat, light, electricity, and gravitation—are silent and invisible. We never *see* them; we only know that they exist by seeing

the effects they produce. In all Nature the wonders of the "seen" are dwarfed into insignificance when compared with the majesty and glory of the "unseen." The great sun itself does not supply enough heat and light to sustain animal and vegetable life on the earth. We are dependent for nearly half of our light and heat upon the stars, and the greater part of this supply of life-giving energy comes from the *invisible* stars, millions of miles from the earth. In a thousand ways Nature constantly seeks to lead men to a keener and deeper realization of the power and wonder of the invisible.

Into the hands of every individual is given a marvelous power for good or for evil—the silent, unconscious, unseen influence of his life. This is simply the constant radiation of what a man really *is*, not what he pretends to be. Every man, by his mere living, is radiating sympathy, or sorrow, or morbidness, or cynicism, or happiness, or hope, or any of a hundred other qualities. Life is a state of constant radiation and absorption; to exist is to radiate; to exist is to be the recipient of radiations.

There are men and women whose presence seems to radiate sunshine, cheer, and optimism. We feel calmed and rested and restored in a moment to a new and stronger faith in humanity. There are others who focus in an instant all your latent distrust, morbidness, and rebellion against life. Without knowing why, you chafe and fret in their presence. You lose your bearings on life and its problems. Your moral compass is disturbed and unsatisfactory. It is made untrue in an instant, as the magnetic needle of a ship is deflected when it passes near mountains of iron ore.

There are men who float down the stream of life like icebergs—cold, reserved, unapproachable, and self-contained. In their presence you involuntarily draw your wraps closer around you, as you wonder who left the door open. These refrigerated human beings have a most depressing influence on all those who fall under the spell of their radiated chilliness. But there are other natures, warm, helpful, genial, who are like the Gulf Stream, following their own course, flowing undaunted and undismayed in the ocean of colder waters. Their presence brings warmth and life and the glow of sunshine, the joyous, stimulating breath of spring.

There are men who are like malarious swamps—poisonous, depressing, and weakening by their very presence. They make heavy, oppressive, and gloomy the atmosphere of their own homes; the sound of the children's play is stilled, the ripples of laughter are frozen by their presence. They go through life as if each day were a new big funeral, and that they were always chief mourners. There are other men who seem like the ocean; they are constantly bracing, stimulating, giving new draughts of tonic life and strength by their very presence.

There are men who are insincere in heart, and that insincerity is radiated by their presence. They have a wondrous interest in your welfare—when they need you. They put on a "property" smile so suddenly, when it serves their purpose, that it seems the smile must be connected with some electric button concealed in their clothes. Their voice has a simulated cordiality that long training may have made almost natural. But they never play their part absolutely true, the mask *will* slip down sometimes; their cleverness cannot teach their eyes the look of sterling honesty; they may deceive some people

but they cannot deceive all. There is a subtle power of revelation which makes us say: "Well, I cannot explain how it is, but I know that man is not honest."

Man cannot escape for one moment from this radiation of his character, this constant weakening or strengthening of others. He cannot evade the responsibility by saying it is an unconscious influence. He can *select* the qualities that he will permit to be radiated. He can cultivate sweetness, calmness, trust, generosity, truth, justice, loyalty, nobility—make them vitally active in his character—and by these qualities he will vitally affect the world.

Discouragement often comes to honest souls trying to live the best they can, in the thought that they are doing so little good in the world. Trifles unnoted by us may be links in the chain of some great purpose. In 1797, William Godwin wrote The Inquirer, a collection of revolutionary essays on morals and politics. This book influenced Thomas Malthus to write his Essay on Population, published in 1798. Malthus' book suggested to Charles Darwin a point of view upon which he devoted many years of his life, resulting, in 1859, in the publication of The Origin of Species—the most influential book of the nineteenth century, a book that has revolutionized all science. These were but three links of influence extending over sixty years. It might be possible to trace this genealogy of influence back from Godwin, through generation and generation, to the word or act of some shepherd in early Britain, watching his flock upon the hills, living his quiet life, and dying with the thought that he had done nothing to help the world.

Men and women have duties to others—and duties to themselves. In justice to ourselves we should refuse to live in an atmosphere that keeps us from living our best. If the fault be in us, we should master it. If it be the personal influences of others that, like a noxious vapor, kills our best impulses, we should remove from that influence—if we can *possibly* move without forsaking duties. If it be wrong to move, then we should take strong doses of moral quinine to counteract the malaria of influence. It is not what those around us *do* for us that counts—it is what they *are* to us. We carry our house plants from one window to another to give them the proper heat, light, air, and moisture. Should we not be at least as careful of ourselves?

To make our influence felt we must live our faith, we must practice what we believe. A magnet does not attract iron, as iron. It must first convert the iron into another magnet before it can attract it. It is useless for a parent to try to teach gentleness to her children when she herself is cross and irritable. The child who is told to be truthful and who hears a parent lie cleverly to escape some little social unpleasantness is not going to cling very zealously to truth. The parents' words say "don't lie," the influence of the parents' life says "do lie." No man can isolate himself to evade this influence, as no single corpuscle can rebel and escape from the general course of the blood. No individual is so insignificant as to be without influence. The changes in our varying moods are all recorded in the delicate barometers of the lives of others. We should ever let our influence filter through human love and sympathy. We should not be merely an influence, we should be an inspiration. By our very presence we should be a source of strength to the hungering human souls around us.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 10, 1906.

EDITORIAL.

COMPLETE THE CIRCUIT.

THE wires which extend in every direction from the generating station of an electric system may be fully charged with electricity; they may lead up to the lamps which need light or the machines which need power, and yet be useless for these purposes. The right connection must be made, the proper circuit must be established before light comes to the lamps or power to the machines. There may be a great amount of latent energy in the source of supply—the generating station, and yet that energy is useless until the current makes its circuit and has a chance to put its power to work.

Faith is the electric current, charged with miracles of power: works is the turning of the switch, the completing of the circuit, the application of the energy to the instruments of light and power.

"Faith without works is dead, being alone."

Growth lies along the line of the completed circuit. The plant absorbs of the elements around it, and then within the hidden cell these elements are changed and applied to the plant's needs. The animal takes food into its system, but heat and power and growth come only from that which is assimilated and sent into the circulation. In like manner does the soul of man grow. The impressions which he receives from the world around him find lodgment in him only to be given forth again in expressions of words and actions; and the rapidity of the growth depends, firstly, on the clearness and force of the impressions which he receives, and secondly, on the facility with which these impressions are transmuted into the activities of life.

The moral circle is completed only in the act. There is no power in theoretical goodness. The mind may acquiesce in truth and right, but there is no moral growth without a conscious effort to live the truth and do the right. In fact, there is grave danger in knowing the truth without complying with it. The will is a sensitive faculty, and it is easier allowed to become weak than trained to become strong. Every time one knowingly does that which is wrong the conscience is dulled and the power to do the right is weakened. The conscious doing of even apparently trifling wrongs is most disastrous to the will. Slowly but surely its strength is sapped, until the victim of folly

finds himself a weak, helpless human wreck. The only safe rule is to do the right, no matter at what cost or seeming sacrifice.

Spiritual growth is promoted only by the same plan of principle and application. Unless faith in the Gospel is completed in the works of compliance to its requirements, the circuit is incomplete, there is no movement of the current, therefore, no power, no progress, no life. Many people dally with the truth. The Gospel appeals to them; their conscience tells them that it is true; but their wills are weak, and the prospects of a little suffering either of body or spirit make cowards of them. In time, soul callousness takes possession of them: they have eyes but see not, they have ears, but hear not, they have the power to act, but do not. Such are truly to be pitied, for their condemnation waits not for the last great judgment, but it is with their weakening souls daily.

One of the sins of the age is this indifference to the deed, while complacently listening to the word. And may we not lay much of the blame for such a condition to the doors of the religious teachers who have for generations past been telling the people that salvation—the greatest of God's gifts to man—comes only to those who *do nothing* to obtain it? Is it uncharitable to say that the blind have led the blind for these many years, and they have all fallen into the ditch together?

Christ said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." "And hereby we do know that we know him—if we keep his commandments," says John. The consummation of knowledge comes with the doing, and thus in the Gospel of Jesus Christ the eternal law of growth is fulfilled.

The beauties of the kingdom may be ever so enchanting. We may read of them, we may hear of them, we may speak of them, sing of them, pray for them; but to attain to their realization, we must enter. And how shall we enter? Let the Lord answer:

"Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven."

The word "doeth" is not emphasized in the King James' translation, but we think it certainly ought to be.

Knowledge in all its branches is only perfected through active demonstrations. Theory is good as a beginning, but useless as an end. To believe is one half of the circuit; to do is the other: complete the circuit.

N. A.

THE Leeds semi-annual conference will be held in the large assembly room of the Westgate New Hall, Bradford, on Sunday, May 20, 1906. Services at 10:30 a.m., and 2:30 and 6:30 p.m. Elder Tout and daughter from London will be in attendance and furnish some singing.

WE have recently been asked whether or not contributions to the STAR are desired from the Elders in the field, and will say in reply that there is a standing invitation to the Elders and Saints of the British mission to send articles to the STAR for publication. Interesting items of news regarding the work of the Lord, testimonies of the truth, etc., are always welcome. Larger

articles of an expository or doctrinal nature are also gladly received and carefully examined as to their availability. In preparing such articles the writer should bear in mind that there must be some freshness in the topics discussed and some originality in the manner of treatment. The first principles of the Gospel are ably presented in our tracts and books, and therefore it is unprofitable to print articles that treat these subjects in the same manner as presented in the literature which we already have.

Arrivals.—The following missionaries arrived at Liverpool, May 5, 1906, per s.s. *Cymric*: For Great Britain—William A. Budge, Paris, Idaho; Jonathan R. Pugmire, St. Charles; John T. Price, Round Valley; Lewis Robbins, Bryan; William A. Skidmore, Preston, Idaho; David Smith, Jr., Richmond; Alexander B. H. Maughan, Wellsville; William Spackman, Lewiston; Edmund O. Norr, Logan; Thomas O. King, Raymond; Samuel H. Blake, Vineyard; Lorin W. Preston, Weston; William T. Hadley, Brigham City; Gwyllim Davis, Pocatello, Idaho; William G. Ainscough, James Bird Allen, Christopher J. Kearl, Smithfield; Jesse W. Owens, Willard; Heber G. Warner, Ogden; James Harrop, Butler. For Scandinavia—Mathias J. Benson, Moreland; Peter Borup, Eureka; Peter M. Anderson, Bear River City; William L. Larsen, Newton; Elias A. Monson, Salt Lake City; James R. Olsen, Manti; Willard R. Lund, Plain City; George W. Kofod, Levan; Jacob L. Hartwigsen, Downey. For Sweden—Niels A. Peterson, Huntsville; August W. Rytting, Alma A. Mineer, Salt Lake City. For Switzerland and Germany—Rudolph Rickenbach, Jr., Glenwood; Edward B. Hanson, Logan; David H. Beardshall, Salt Lake City.

Appointments.—The Elders who arrived for the British mission May 5, 1906, are appointed to labor in the following conferences: William A. Budge, Jonathan R. Pugmire, Heber G. Warner, Scottish; John T. Price, Samuel H. Blake, William T. Hadley, Birmingham; Lewis Robbins, Liverpool; William A. Skidmore, David Smith, Jr., London; Alexander B. H. Maughan, Christopher J. Kearl, Leeds; William Spackman, William G. Ainscough, Newcastle; Edmund O. Norr, Thomas O. King, Nottingham; Lorin W. Preston, Grimsby; Gwyllim Davis, James Bird Allen, Norwich; Jesse W. Owens, James Harrop, Manchester.

FROM THE MISSION FIELD.

Baptisms at Belfast.—President E. E. Hill of the Irish conference reports a baptismal service at Belfast, at which ten persons were allied to the Church, Elders B. J. Wood and E. C. Thomson officiating. Continuing, he says:

"Many Saints as well as friends were present to witness the performance of this sacred ordinance. At the conclusion of the ceremony, some of the newly baptized were confirmed at the waters edge, as it was necessary for them to return the same night to their home in a country town. The remainder were confirmed on the Sunday following. A calm, sweet spirit was present at the service, and the Saints and Elders rejoiced that the Lord is

blessing us by permitting us to see the fruit of our labors in Ireland. We are confident that by making an extra effort for the spread of the Gospel, we shall be able to report more baptisms in the near future."

Baptisms.—The Elders laboring in the Blackheath district of the Birmingham conference have recently seen some results of their efforts in preaching the Gospel, as on May 6th nineteen souls were added to the Church by baptism at the Corporation Baths, Dudley. A number of Saints and friends attended the services, at which President William A. Noble spoke, and Elders Samuel J. Perkins and Avern R. Poulton officiated. In the afternoon of the same day a district meeting convened in the Handel Assembly Rooms, Blackheath, where the newly baptized converts were confirmed members of the Church. At the evening meeting there were one hundred and twenty-five people present. A splendid time was had at both meetings.

Two baptisms were performed by Elder Alvin F. Smith at the Tibberton Baths, Essex Road, London, on Sunday, May 6, 1906. The converts were confirmed at the afternoon testimony meeting.

On the 7th inst. a baptismal service was held in the Derby Street Baths, High Shields, Newcastle conference, at which five honest souls were added to the fold of Christ, Elder Robert Hazen, Jr., officiating.

A baptismal service was held at the Swan Baths, Norwich, May 6, 1906, at which time five souls were united with the Church by baptism, Elder George F. Webb officiating. After the service at the baths all gathered at the hall, where a most spirited confirmation and testimony meeting was enjoyed.

CONFERENCE APPOINTMENTS.

Norwich	Sunday, June	3,	1905.
Newcastle...	„	„ 10,	„
Birmingham	„	„ 17,	„
Liverpool	„	„ 24,	„
Scottish	„	July 1,	„

SUNDAY SCHOOL LESSONS FOR THEOLOGICAL DEPARTMENT.

Lesson for May 20, 1906.

15. ORGANIZATION OF THE CHURCH.

1. Presiding High Priest. Matt. 16: 17-19; Mosiah 23: 16, 17; 29: 42; Alma 4: 4, 20; 5: 3; Doc. and Cov. 107: 64-67, 91, 92.

2. First Presidency. Matt. 17: 1; Mark 9: 2; Luke 9: 28; Gal. 2: 9; Doc. and Cov. 7: 7; 68: 22; 90: 6; 107: 22; 112: 17, 18, 30-33; 124: 91, 97-110, 125, 126.

3. The Apostles. Matt. 10: 2-5; 28: 16-20; Mark 3: 14-19; Acts 1: 15-26; I Cor. 12: 28; Eph. 4: 11-16; III Nephi 12: 1; 13: 25; 19: 4; 28: 1-40; Mormon 3: 19; Doc. and Cov. 18: 26-32, 37, 38; 20: 1, 2, 38-44; 21: 1, 10; 27: 12; 84: 63; 107: 23 35, 38, 39, 58; 112: 21, 30-33; 124: 127-130.

4. Patriarchs. I Chron. 5: 1; Jer. 31: 9; Doc and Cov. 107: 39-57; 124: 91-96, 102, 124.

5. High Priests. Doc. and Cov. 20: 66, 67; 68: 14; 84: 63; 107: 10-12, 16, 71-76; 124: 133-136; Abraham 1: 2.

6. Seventies. Luke 10: 1-20; Doc. and Cov. 107: 25 34, 38, 93-97; 124 138-141.

7. Elders. Acts 14: 23; 20: 17; Titus 1: 5; Alma 6: 1; Doc. and Cov. 20: 2, 3, 45, 60-70, 76; 21: 1, 11; 42: 12-14; 84: 29; 107: 11, 12, 60, 89, 90; 124: 37, 140.

THE SHEFFIELD CONFERENCE.

THE Sheffield semi-annual conference was held Sunday, May 6, 1906, in the Arcade Hall, Barnsley. President Heber J. Grant of the European mission, President Joel R. Parrish, and fourteen traveling Elders of the Sheffield conference were present; also President Reese M. Harper of the Leeds conference, S. Grover Rich and Daniel C. Rich of the Scottish and Liverpool conferences respectively.

The morning session commenced at 10:30. The clerk read the statistical and labor report for the six months ending April 30, 1906, showing 122,985 tracts, and 3,402 books distributed, 6,454 Gospel conversations, 4 baptisms. The general and local authorities were presented and unanimously sustained.

President Parrish made a few opening remarks, expressing pleasure at seeing so many present. He spoke of the sweet spirit enjoyed by those who live the Gospel, and reported the conference in good condition.

Elders Robert Greenwood, John I. Hatch, John Jeffs, and G. Abel Rich each spoke briefly on the necessity of obedience.

President Grant spoke of the message the Latter-day Saints have for the world, and how highly important it is for the people to investigate the same.

At the afternoon services Elders Fred. Merrill, Samuel Hodges, Jasper Hepworth, William Murray, William Swainston, Edwin Miles, and James H. Corbridge all expressed pleasure in the work and bore strong testimonies to the truths of the Gospel.

President Grant spoke at some length on the virtue and integrity of the "Mormon" people. Refuted many of the stories circulated, which branded them as vile and ignorant. "A man cannot be saved in ignorance," was a teaching of the Prophet Joseph Smith. That the people believe this is clearly demonstrated by the high standard of education in Utah.

President Harper of the Leeds conference was the first speaker at the evening meeting, and showed from the Scriptures the unity that should exist in the Church of Christ.

Elders T. L. Schofield, Robert H. Thomas, and G. Albert Bullock spoke on the first principles of the Gospel.

President Grant said his only desire in standing before the people was to encourage those who have accepted the Gospel and exhort others to obey its precepts. The Latter-day Saints are teaching the doctrines of the Bible. He bore a strong testimony to the restoration of the priesthood of God and the divinity of the Gospel as revealed through the Prophet Joseph Smith.

President Parrish thanked all for having attended the meetings, and bore testimony to the truthfulness of the remarks that had been made.

At the evening services the Higham branch choir rendered very beautifully an anthem, under the direction of Mr. William Mitchell, who kindly gave his services.

The meetings were well attended, and a good spirit prevailed.

Monday morning President Grant met with the Elders in council meeting and gave some very good instructions.

ROBERT H. THOMAS, Clerk of Conference.

REAL RELIGION IS DIVINE.

AN EXAMINATION OF SOME MODERN CONCEPTIONS OF RELIGION.

THE term religion has a variety of interpretations in these latter times. Every form of faith or worship, whether Christian or Pagan, Jewish or Gentile, may come within the meaning of the word religion. But this can scarcely be applied to opinions that do not include belief in and obedience to a Supreme Being. The definition given by the Apostle James, though not complete, may be regarded as correct as far as it goes: that is, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This recognizes both belief in God, even the Father, and practical righteousness.

The "Christian" religion, as commonly understood, comprehends all the different forms and sects and organizations which recognize Jesus of Nazareth as the Christ, the Savior of mankind, and receives the principles which He advocated as rules for human conduct. Any so-called "religion" that does not accept them cannot be rightly denominated Christian.

There is a tendency, however, among some people professing to be Christian, to regard the Savior of mankind as He proclaimed Himself, only as a great teacher of philosophy and exemplar for human emulation. That is to say, He was no more than an uncommon man, the son of Joseph the Carpenter, whose existence began with His birth at Bethlehem, and whose death was simply an execution as a condemned malefactor, which was cruel and unjust, but bearing in it no vicarious offering or atonement for the sins of the world. With them religion does not inhere in a series of oral or written revelations from God the Father, adapted to conditions existing when made known from on high, but of a growth in human intelligence and conception of what is right and wrong, thus making all religions of human origin and all ideas of Deity the thoughts and notions of mortal men.

If this modern definition of religion is right, then it is certain that the declarations made by Jesus Christ, as recorded in the New Testament and those of His apostles who expounded the Christian faith, as well as the announcements of the Hebrew prophets found in the Old Testament scriptures, are false and delusive and to be rejected by rational persons in this more enlightened period. If there is no such actual personage as the God described in the Bible, who talked with chosen agents on earth and revealed Himself by the means described in holy writ, and of whom Jesus of Nazareth was the Only Begotten, from whom He came and to whom He returned and of whose image He was the express likeness, then that which has been relied upon for ages as the actual, positive truth, the very foundation of real religion is nothing but a fable, a deception and a snare.

All the sophisty, pretended logic, vain theology and so-called science, with which doubt is cast upon the records of divine dealings with mankind and that enter into the modern theories of religious growth, are flat contradictions of the religious faith which has guided the most advanced religious thinkers and worshipers through all the centuries since the time of creation. They cannot be harmonized nor made to run together. They are infidel to Christianity and to Hebraism.

We here quote from a sermon recently delivered by the pastor of a local "religious" society, as to the position of a "cultured and educated person" of the present day. He said:

"His idea of revelation should conceive of a continuous process whereby the story of the divine immanence is read as an unfolding tale. It would be a story of God revealing himself in orderly sequences and not in the closed canons of holy books or in miracles that transcend law. Its Christ thought would seem logically to be that of a developing human ideal personalized in many inspired prophets and leaders. His church would be frankly considered a human institution, but one that expressed and cultivated the noblest aspirations and most sublime ideals of that humanity. Such would seem to be the logical deductions from the broad premises named. Some such religion as this logically deserves to possess the world. The facts of the case seem to make some such religious philosophy as this inevitable."

As to "closed canons of holy books, and miracles that transcend law," there may be some difference of opinion. The idea of a closed canon of scripture is in our view erroneous. If God did ever speak to man by means of prophecy and holy writ, there is no good reason and no known revelation that He has ceased, or will cease, to communicate further light, knowledge, and commandment.

That which is called a "miracle" need not be a violation of law. Gravitation can be measurely overcome by force that is as much in accord with natural law as is that of attraction. The remarkable healings and restorations to life recorded in the Old and New Testaments, and repeated in living experiences in the present age, are not necessarily in opposition to natural law, although they may appear to "transcend" it. Water can be made to run up hill, although its natural course is to find its level, and the force that propels it upward is just as natural as the gravitation which carries it onward toward the sea.

The vital force in human bodies is not comprehended by the most studious physician, and experience demonstrates that it can be accelerated by the operation of faith, so that healings and restorations that appear to be marvelous may be effected, and yet all that is done is in accord with eternal laws. The manifestations that are called miracles and that are as well attested as anything in history, will no doubt be found to be the result of the operations of forces that are just as natural as those which commonly appear and about which we know a little, but only a little.

Leaving these points, however, is the idea of "revelation" and that of the "Christ thought" set forth in the paragraph we have quoted to be received by any believer in the revelations contained in the Old or the New Testament? And are we not really dependent for all the ideas we have of the "divine immanence," upon that which is believed to be the actual communication from God through chosen men to His children on earth?

Is not the "Christ thought" thus communicated that of a divine being incarnate, who bore our sins on the cross and died that we might live? Is it not that "He was in the beginning with God and was God," and aided in the organization of the worlds? Is it not that as death came into the world through the sin of Adam, so life by the resurrection shall come to all of Adam's race through the atonement of Christ as the world's Redeemer? If this "Christ thought" is pure fiction, a myth, a nebulous notion, dissipated by the "logic" of modern reasoning and so-called science, then the whole Biblical idea of religion is a lie, and the doctrine of salvation by Christ may be ranked with the fairy tales and legends of childhood or of the dark ages.

Is the Church of Christ "a human institution?" Or is it an organization set up by divine revelation? The history of the Christian religion establishes the fact that it was set up by Christ Himself under direct commandment from the Father. The human institutions which have succeeded it are not to be regarded as that which He Himself built up. They each contain, however, something of the doctrine and form of the Christ religion and the Christ church, and it is that which gives any degree of color to the claim that they are Christian.

A purely human institution cannot be the Church of Christ in any sense of the term, nor can it be made universal, no matter how much of alleged science and so-called philosophy may enter into its theories and formalities. True religion comes from God to man, and not merely from man to God. The Church of Christ is one which He establishes, owns, and guides. Revelation from God is that which He actually communicates, whether by His own voice, the ministration of angels, or the inspiration of the Holy Ghost.

The reasonings, reflections, and conclusions of men are necessarily various, if not conflicting, and they are not revelation in any real religious sense. The drift of modern thought that is dubbed "religious" is away from true religion, away from God, away from Christ, and away from the path which leads to the divine presence. It may do for people who cannot or will not lay hold upon the great truths of an actual living God who is the Father of our spirits, of His Son Jesus Christ who is the Savior of the world, of the Holy Ghost as the Revealer of the Father and the Son, and of the plan of salvation insti-

tuted by Deity for the redemption of the world, and who prefer human conceits and hypotheses and imaginations, but they fall far short of the glorious Gospel of the Redeemer and of that communion with Deity which forms the reality of the true Christian religion.—*Deseret News.*

BUD AND BLOW.

Flowers and grasses bud and blow,
Rise above the frost and snow;
Song-birds fill the air with joy,
All your swelling notes employ;
Rivers, cast your chains aside;
Brooklets, o'er your mosses glide;
Father, then with joy we say,
We our resurrection day
Too shall know, and perfect stand
Kings and priests at Thy right hand.

ANNIE E. TRIMINGHAM.

THE SILVER LINING.

The inner side of every cloud
Is bright and shining;
I therefore turn my clouds about
And always wear them inside out,
To show the lining.

SELECTED.

HELPFULNESS.

They might not need me—yet they might—
I'll let my heart be just in sight.
A smile so small as mine, might be
Precisely their necessity.

EMILY DICKINSON.

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